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ABSTRACT

A resource book for grades 6-8 contains materials to enrich a unit on South Asia. Material is divided into 13 sections. Sections 1-4 outline the rationale, goals, and objectives of the unit. Emphasis is placed on providing background for the understanding of South Asian cultural groups in the United States. Ten objectives are listed, including the ability to identify and describe the major religions of the region, ability to locate and identify the countries and major geographical features of the area, ability to relate South Asia's independence movements to that of the United States, and ability to summarize the role of Gandhi in India's independence movement. Section 5 contains activities to introduce the people, geography, and history of South Asia. The remaining sections (6-13) consist of lesson plans tagged to each of the 10 overall objectives outlined in section 4. Examples of activities are vocabulary development, map and chart interpretation, comparative analysis, and research. Each lesson includes listings for subject area, grade level, procedures, materials, a major activity, and evaluation procedures. Readings and pictorials excerpted from a variety of sources are included. (LP)

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Detroit Public Schools

the people of south asia

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to the
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PROJECT GOALS AND THEIR CONGRUENCE WITH STATE MULTICULTURAL GOALS

The Michigan Department of Education has adopted a goal statement for multicultural education in the State of Michigan. This statement speaks to seven specific areas of the school curriculum.

> Education which is multicultural is goal oriented. Successful implementation of the concept in the school curricula should result in several positive outcomes and should result in the student having:
>
> a. A positive self-image in understanding one's own culture and an appreciation for the culture of others;
>
> b. A clear understanding of one's own value systems, cultures, customs and histories as well as those of others different from oneself;
>
> c. An appreciation of the individual and cultural differences;
>
> d. A sound preparation for a productive participation in one or more cultures:
>
> e. A desire to contribute to and thrive in a culturally diverse nation and world;
>
> f. A respect for the freedom and dignity of all individuals, an acceptance of the responsibilities of sustaining and enlarging the institutions of all people in a complex, multicultural, interdependent society, which will contribute to greater freedom; and
>
> g. A wide spectrum of choices of careers and of culturally evolved lifestyles - choices which are based on each student's desires, aspirations, and capabilities.

The writers of this resource book have made an effort to include these goals in this project. Each of the goals has been attended to with the exception of Goal g, which is on career education. We hope that this effort by the Detroit Public Schools will help to strengthen multicultural education in Detroit and throughout Michigan.

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RATIONALE

People of South Asia immigrated to the United States in large numbers only after laws affecting their ability to become citizens were changed in 1949. As a group South-Asian Americans are not very large in comparison to other ethnic groups; but reasons for studying the rich history and culture of this area are numerous.

South Asia is a region comprised of five countries; India, Pakistan, Bangladesh, Sri Lanka, and Nepal. India dominates this area because of its size and long history. India, which is one of the oldest of the "cradles of civilization", is only one of the many reasons for studying this region.

1. India is the world's largest democratic country.
2. The idea of non-violent protest, which became the cornerstone of the civil rights movement in the United States, originated in India with Gandhi.
3. India was one of the "cradles of civilization", whose history has been dated to 3500 B.C.
4. Geographically it is located at the crossroads of three continents.
5. Two of the major religions of the world originated in this region; Hinduism and Buddhism. Many people of this region follow the teachings of Islam. The representation of religious diversity is reflective of the diversity of the region.
6. The region contrasts with the United States as it is a "group oriented" society rather than an "idividual oriented" society.
7. India is the second most populated country in the world.
8. India is a leader among the non-aligned nations of the third world and has played a significant part in the East-West struggle, and is playing an important role in the North-South dialogue.
9. South Asia is a region containing countries that are struggling with serious, almost crippling, poverty, and yet are attempting to solve their problems and compete in the modern technologically advanced global society.
10. Ancient Indian philosophers, astronomers, mathematicians, artists, and writers have left a legacy to all humanity and the foundations to many technical scientific areas.
11. The climate and topography of the region is so varied that it provides not only interesting study of geographical features, but illuminating contrasts as well.
12. India is one of the world's most culturally diverse countries, incorporating Asian, European, and indigenous cultures, and over 100 languages and 500 dialects into one country.

We feel that any of the above statements would serve as a valid justification for studying the region of South Asia. For the purposes of this project we will focus on the following goals at the cited grade levels.

AN INTRODUCTION TO THIS GUIDE

This resource book is constructed around four major goals. Goals one and two can be coordinated to work with the goals of Geography at the sixth grade level.

1. Students will study the Geography of India, Pakistan, and Bangladesh.

2. Students will study the religious beliefs of India, Pakistan, and Bangladesh.

   Goals three and four may be used in grades seven and/or eight in Social Studies classrooms where the subjects of American History and Civics lend themselves easily to the incorporation of this information.

3. Students will study the independence movements in India, Pakistan, and Bangladesh.

4. Students will study the significant historical periods of the Indian Sub-Continent.

   The guide may be used then as a supplement at each grade level to deal with the specified topic in more depth. This would be a particularly useful method if all teachers in a school agreed to take responsibility for instruction of the appropriate unit at the grade level they taught. In this way, students would have a chance to deal in depth with South Asia over a three year period.

   Teachers may, however, decide that they prefer to teach all three goals or only isolated individual objectives. How the guide is best used depends much on the teacher, students, and school setting. Look through the entire guide carefully before deciding on the method which is best for you.

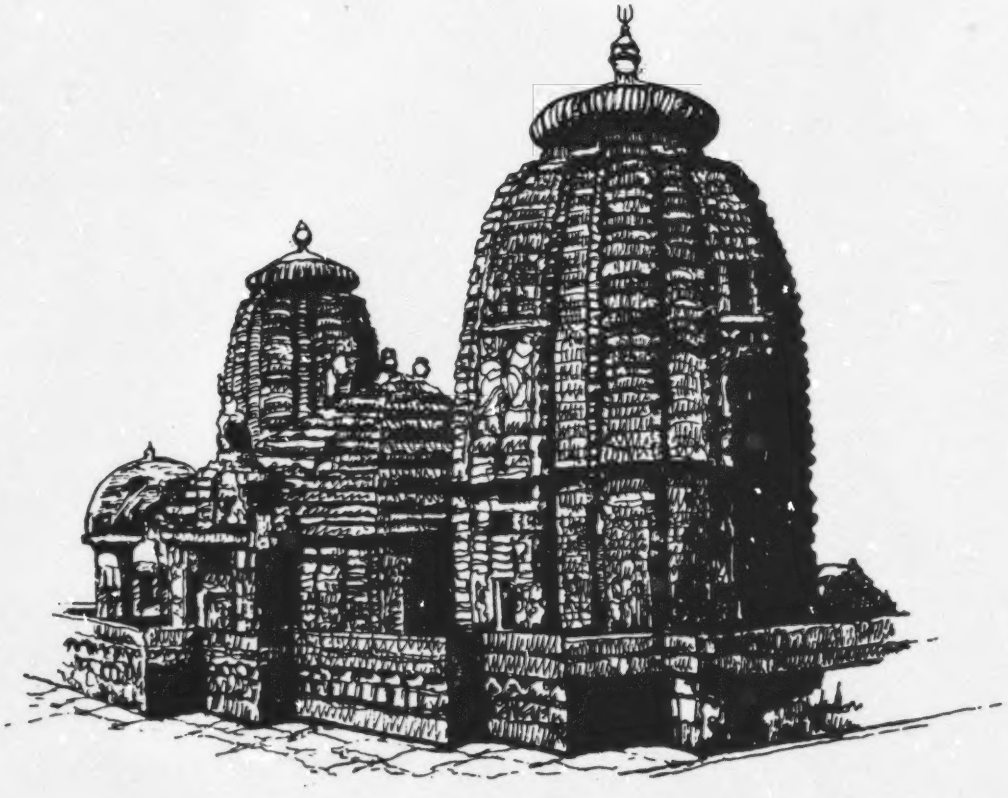
GOALS

Students will study the geography of India Pakistan, and Bangladesh.

Students will study the religious beliefs of India, Pakistan and Bangladesh.

Students will study the independence movements in India, Pakistan, and Bangladesh.

Students will study the significant historical periods of the Indian sub continent.

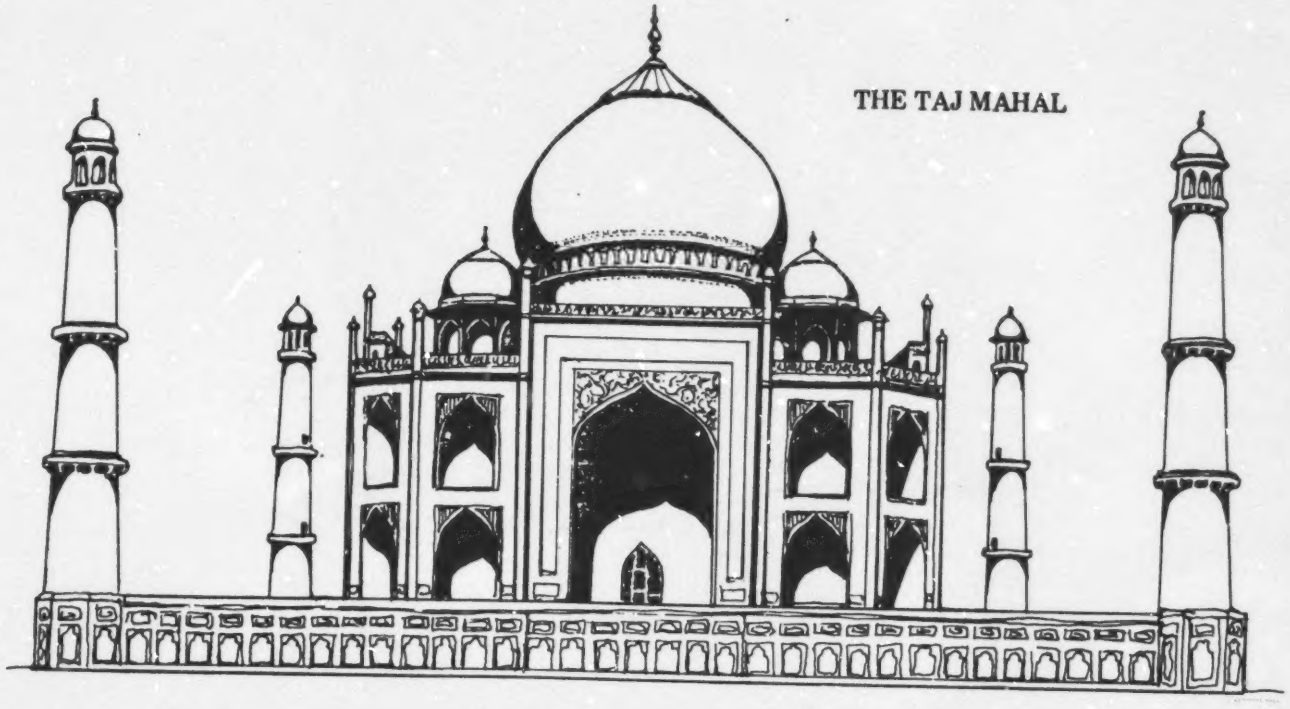


A HINDU TEMPLE

OBJECTIVES

Students will be able to:

1. identify the major religion of India, Pakistan, and Bangladesh.
2. describe the major practices and beliefs of the Hindu, Moslem, and Buddhist.
3. describe how the religions of Islam, Buddhism, and Hinduism affect peoples daily lives.
4. locate and identify the countries of India, Pakistan, and Bangladesh.
5. locate and identify the major landforms of India, Pakistan, and Bangladesh.
6. describe how the physical geography of India, Pakistan, and Bangladesh affect the people of those countries.
7. identify the factors that influence land use patterns in India, Pakistan and Bangladesh.
8. relate the independence movements in India, Pakistan, and Bangladesh to that of the United States.
9. summarize the role that Ghandi played in the independence of India.
10. research significant periods in the history of the Indian sub-continent.



THE TAJ MAHAL

The South Asia: The People, Geography, and History

INTRODUCTORY ACTIVITIES

Begin with an oral assessment of students knowledge of South Asia.

1. Using a classroom world map students should speculate on which countries should be classified as South Asian.

2. Locate the region of South Asia on the map. (India, Pakistan, Bangladesh, Sri Lanka, Nepal)

3. What religions do people in India practice? (Most are Hindus, there are also Moslems and Buddhists in significant numbers)

4. Name some famous people that you think might be from this region. Professional tennis player Uijay Armitrage, Sitarist Ravi Shankar, Prime Minister Indira Gandhi, Political Leader Mohandas Gandhis.

5. What do you know about the culture (food, religion, clothing) of India? What language do people in India speak? (They speak over 100 languages and 500 dialects. The national language is Hindi, the second language is English.)

Assemble a group of objects or pictures of the following items.

*rice	turkey
*tea	pine trees
*coconut	diamonds
*pepper	fur
*ginger	pineapples
*jute (burlap)	kola nuts (coke)
*sugar cane	tomatoes
*flax (linen)	kangaroos
*cotton	coffee
*peanuts	
*sorghum (molasses)	
*rubber	
*cinnamon	

Ask students guess which of the products might come from South Asia. Those which are starred * are from South Asia.

Note when putting together your collection of items and/or pictures there is no need to collect every single item. Choose 6 or 8 from each catagory that you can find easily.

RESOURCES OF SOUTH ASIA

Areas where jute is grown

Areas where rice is grown

Areas where tea is grown

Industrial raw materials

Distribution of raw materials and power

Tea

Background information

The tea plant grows wild on the lower slopes of the north-eastern Himalays. It was the British, in the 19th century, who began growing tea in plantations, particularly in Assam. They employed large numbers of Indian coolies* brought from other parts of India to work the land, pick the leaves and process them. The coolies worked for low wages on the tea estates, instead of on their farms. They did not drink the tea which they produced, because it was exported to Britain.

Today, India is one of the world's greatest producers of tea, so many people are at work growing, picking, processing and packaging tea. The workers live in a village on the estate, where they can use their wages to buy food and other things that they need. Conditions are much better than they used to be, and whole families have migrated to Assam. The men clear the land of weeds, keep the tea bushes pruned to the right height for picking, and look after the nursery beds where the new bushes are growing. The women do the picking of the young leaves and shoots.

In the factory on the estate, the fresh green leaves are processed by factory workers. Nowadays, they do most of the work by machinery. After it has been dried and rolled, the tea is fermented. This is the most important part of the process, as only an experienced tea-maker can tell when the tea is ready for the final drying. When the process is complete, and the leaves look like the black tea that we put into our teapots, other workers sort and grade the leaves of different qualities. The tea is finally packed in large tea chests, which are specially lined with soft metal to protect the tea from damp.

Something for you to do

You could write to, or visit, the India Tea Centre, 343 Oxford Street, London, W.1., and collect from there some pictures and more information about the growing and processing of tea in India. Then you could write an illustrated account of how tea is produced.

Look at the packets of tea on display in a supermarket and see what other countries the tea we drink comes from.

Jute

Background information

Jute is a tall plant grown for the fibres which can be extracted from the stem and woven into a coarse cloth which we call hessian. Indian farmers, particularly in Bengal, in north-eastern India, have been growing it for years. They used to weave it on hand-looms in the villages to make what was called gunny cloth.

The British, in particular the Scots, were the first to develop the jute industry, employing many people. In the early 19th century, they employed Indian labourers to grow it on plantations, and they exported the plants to Britain, to be manufactured into sacks there. Later, they built mills in Calcutta, so that hessian could be made in India. In 1947, when British India was divided into the two independent countries of India and Pakistan, a problem arose. The jute-growing areas were in East Pakistan, but the jute factories were in India. Since then, East Pakistan (now called Bangladesh) has built some factories, and India has begun to grow jute, and another similar plant called *mesta*.

Nowadays, jute is grown by peasant farmers as a cash crop . In order to extract the fibres, the farmers have to soak the plants in water for 10—20 days to dissolve the pith. The fibres are then beaten with a mallet to squeeze out the water, after which they are hung in the sun to dry. Finally the farmers take the fibres to market to sell.

The jute fibres are made into sacks by another set of workers in the mills. Most of these are still in and around Calcutta, and some of them are still managed by British people. The workers come from all over India, and live with their families in special quarters near the factory. Nowadays, fewer women work in the factories than in the past. The mill workers operate a shift system, which keeps the machinery going day and night. Their working conditions are gradually improving. Factories provide baths and canteens, and newer machines are getting rid of much of the noise and dust. In some industrial areas there are welfare centres and play-grounds for the workers' families.

Something for you to do

Jute is a natural fibre made from plants, as you can see. Many natural fibres are not used so much in industry today, as other materials have been found which are easier to work with.

You could discover where jute sacking is still being used, and where it has been replaced. As a start, find out how cement is now bagged. Then think how the development of bulk loading might affect the jute industry. If less jute sacking is needed, think out what this will mean to the jute workers.

Indigo

Background information

Indigo is a plant from which blue dye can be extracted. It was important commercial crop until the end of the 19th century. While the British were in India, they grew indigo with the help of Indian labourers, and exported the dye to Britain. The Indian field workers ploughed the land, sowed the seed, and finally harvested the crop under the supervision of an English manager. They carted it to the factory, where the factory workers extracted the blue dye. They had to soak the plants in water, then beat the blue liquid with bamboo rods to separate the colouring matter from the water. The next stage was to heat the colouring matter in huge vats over great furnaces, strain it, and press it into blocks. Finally they cut the blocks into cakes, which were stamped with owner's name and address, ready for sale.

Sometimes a planter used to persuade local peasants to grow indigo on their own land, so that he could buy it from them cheaply. In a book written at the end of the 19th century there is a story about a Bengal peasant who was given money by an English planter to grow indigo. Unfortunately he could never grow enough indigo to repay his debt to the Englishman. Here is what his friends used to say:—

It is better to die than to cultivate indigo. The moment you touch the cursed gold of the planter you are done for. Your debt is never paid. The best portion of your field is selected by the planter for sowing indigo. (So there is less good land for growing food.) *When the plant is cut and taken to the factory, it is always found less than when you measured it in the field.* (And so you get paid less.)

(Lal Behari Day: *Bengal Peasant Life*. 1874.)

During the 19th century, growing and processing indigo employed numbers of Indians, particularly in Bengal, but now, since blue dye has been produced chemically, the indigo industry has died out.

Something for you to do

Can you find out about any other natural dyes that were used in India, and how they were extracted?

Discuss with your friends why the peasants did not like being given money by the English planter to grow indigo on their land.

coconuts

Background information

Coconut palms grow chiefly on India's west coast, in the state of Kerala, where it is warm and wet. The coconut palm is a most useful tree, and it provides work for many people in this area. Some villagers work as hired labourers on plantations belonging to large landowners, but a great many peasants still grow a few palms for themselves, as they have done for centuries. The whole family joins in the work. The coconuts can be picked every month. The men climb the tree and get down the nuts, and the children gather them up. Men and boys split the nuts in half. The women and children lay the coconuts out, open side upwards, to dry in the sun. When the white flesh dries, the women extract it and cut it up. This flesh, called copra, is valuable, and the peasants earn money by selling it to factories, where it is crushed to make oil for cooking and lighting, and for making soap and margarine. The family may keep some of the copra and take it to the village press. Here, a bullock operates a pestle and mortar, which extracts oil for local use. The peasants use the oil for frying, for burning in lamps, for dressing their hair and putting on their skin before bathing. They also use the leaves of the coconut palm for making baskets and brooms, and for thatching their houses.

The husks of the coconut contain a fibre called coir. Peasant families process the coir in their own homes. They have to beat and soak the husks in order to extract the fibres. They use the fibre to make nets, mats and bags. Nowadays, much of the mat-making is done in small factories instead of at home.

Something for you to do

Make a list of all the many uses of the coconut palm. Some of them are given on this sheet, but you will probably find more given in a geography book or in an encyclopaedia.

SUBJECT AREA: Social Studies

ACTIVITY: Major Religions of India, Pakistan, Bangladesh

GRADE LEVEL: 6-8

OBJECTIVE: Students will identify the major religions of India, Pakistan and Bangladesh.

MATERIALS: paper, pencils, and handouts

PROCEDURES:

Go over unfamiliar vocabulary:

1. Dravidians
2. Aryans
3. plateau
4. Asia
5. Sanskrit
6. Vedas
*7. Hinduism
8. Siddhartha
9. ritual
*10. Buddhism
11. Asoka
12. caste
*13. Muslims (Islam)
14. Moguls
15. Taj Mahal
16. Emperor Shah Jehan
17. civilized
18. philosophy
19. flourished
20. dynasty

Pronounce each of the words, have each of the words on the chalkboard. Because the words are unfamiliar help students by starring (*) the names of religions, underline (_____) the words that refer to a person or group of people.

1. Read the selections called "The Origins of Major Religion in South Asia."

2. After completing the reading:
   a. derive from context the meaning of the word Vedas.
   b. What people created the system of philosophy which became the Hindu religion.
   c. Why did Siddhartha break away from the Hindu religion? What was the new religion he began called?
   d. How did Asoka help Indian civilization flourish?
   e. Muslims first came to India in 1100. By what other name were they known?

EVALUATION:

After completing the reading and answering the discussion questions, students should be able to fill in the following statements.

The religion that was started by Siddhartha is called _____.

The Muslims followed the teaching of Mohammed and practiced the _____ faith.

The Aryans created the system of philosophy which eventually became the _____ religion.

ORIGINS OF MAJOR RELIGION IN SOUTH ASIA

The earliest people to settle in India were the dark-skinned Dravidians, who arrived about five thousand years ago.

About a thousand years later the Aryans, a fair-skinned group, came from the plateaus of central Asia. They were the authors of the beautiful Vedas, a collection of Sanskrit hymns, probably the oldest hymns in the world. These people created the system of philosophy which eventually became the Hindu religion. The Aryans were not conquered for a long time, and during these centuries they became highly civilized. They formed small kingdoms.

In one of these, a prince, named Siddhartha, thought that Hinduism had become too full of ritual. He gave up his throne to devote his life to seeking some truth that would cure the world of its evils. He became known as a saint and founded one of the world's great religions, known as Buddhism. His disciples brought the new religion to China, where it became the great religion of that country rather than of its native India.

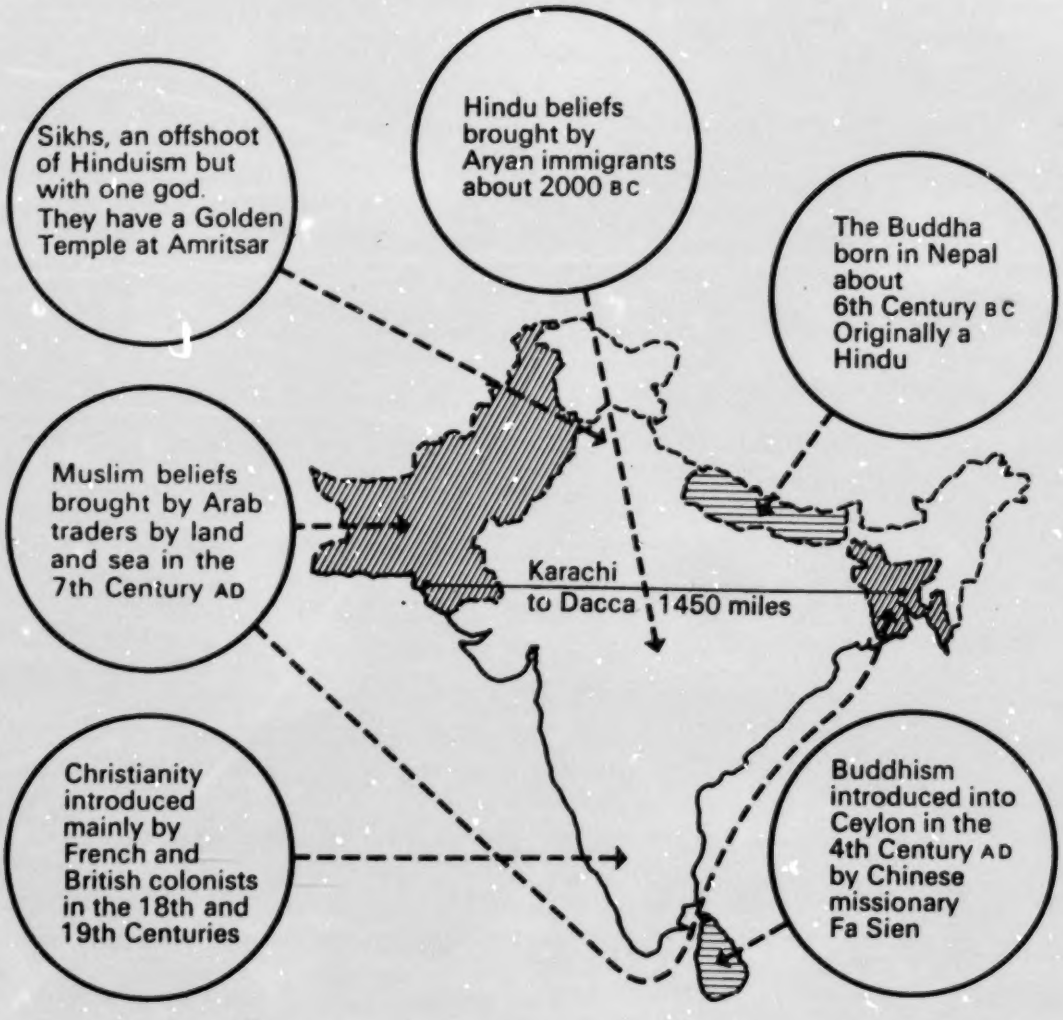
About 250 hears after Siddhartha, a great Indian king named Asoka brought nearly all of India under his rule. He was one of the first rulers to feel that a king should take care of his subjects' welfare. Civilization flourished under the guidance of this wise and kind man. After his death, for hundred of years, a succession of dynasties rose and fell. Buddhism was almost stifled by the Hindu caste system.

In the 1100's came the Muslims, who eventually settled down and stayed. They were known as Moguls. Their rule lasted for a long time and took in all of India except the southern tip. As time went on, the Muslims adopted some Hindu customs and the Hindus some Muslim ones.*

The Muslim kings, or "Great Moguls," built some of the most beautiful palaces with the most graceful gardens ever seen; for example, the Pearl Mosque of Agra and the Taj Mahal, built by Emperor Shah Jehan as a memorial to his wife.

*The Muslims followed the teachings of Mohammed and practiced the Islamic faith.

RELIGIONS IN SOUTH ASIA


Sikhs, an offshoot of Hinduism but with one god. They have a Golden Temple at Amritsar
Hindu beliefs brought by Aryan immigrants about 2000 BC
The Buddha born in Nepal about 6th Century BC Originally a Hindu
Muslim beliefs brought by Arab traders by land and sea in the 7th Century AD
Karachi to Dacca 1450 miles
Christianity introduced mainly by French and British colonists in the 18th and 19th Centuries
Buddhism introduced into Ceylon in the 4th Century AD by Chinese missionary Fa Sien

SOME INDIAN FESTIVALS.

This is a short list of some of the important festivals which take place all over India. There are many others which are celebrated only in certain areas. As you can see, most of the festivals are concerned with religious belief, and are very old. There are also two new days of celebration to commemorate the foundation of the Republic of India.

Republic Day Jan 26th	Celebration of the day, in 1950, on which the constitution of the new Indian Republic came into force. Parades, folk dances and pageants, particularly in the capital, New Delhi.
Holi Feb/March	Hindu spring festival at which bonfires are lit to celebrate the burning of the wicked demon Holika. Everyone, regardless of age or caste, amuses himself by squirting water at passers-by.
Pilgrimage to Puri, Orissa. July	The god Jagannath is dragged in procession on a huge chariot. (See Sheet D 10.)
Ganesh Festival Aug/Sept	Images of the elephant god are worshipped for ten days at home, then taken in procession to the nearest water, and thrown in for good luck. (See Sheet C13)
Independence Day Aug 15	Commemorates August 15th 1947, when India became independent.
Krishna Festival Aug/Sept	Scenes from his life are performed. (Listen to side two of the tape cassette.)
Dussehra Sept/Oct	Celebration of the victory of Durga over demons. Performance of scenes from the life of Rama. (See Sheet D 12.)
Diwali Oct/Nov	Festival of lights to welcome Lakshmi, the goddess of wealth. Every house lights lamps, and many people make rice flour designs on their doorsteps.
Guru Nanak's birthday Oct/Nov	Sikh festival in honour of their founder. Readings of the Sikh holy book, and processions.

Muslim festivals depend on the lunar (moon) calendar, so they are not held at the same time in each year of our calendar.

Muharram	The first ten days of the Muslim year are a period of mourning for the martyrdom of Mohammed's grandson.
Pilgrimage Festival	At the end of the pilgrimage to Mecca, animals are sacrificed not only in Mecca but also in India.
Ramadan	Month of fasting. As a discipline, food is not eaten between sunrise and sunset. It commemorates the month when the Koran, the Muslim holy book was revealed. The fast ends with a feast.

SUBJECT AREA: Social Studies

ACTIVITY: Religious Practices in Islam, Buddhism, and Hinduism

GRADE LEVEL: 6 - 8

OBJECTIVE:

1. Students will be able to describe the major beliefs and practices of Islam, Buddhism, and Hinduism.

2. Students will be able to describe how the religions of Islam, Buddhism, and Hinduism affect peoples daily lives.

MATERIALS: handouts: "A Trip to Ganges", "Mustafa's Journey to Mecca", "Sidhartha Guautama's Journey"

PROCEDURES:

1. Pass out the three handouts.

2. Review unfamiliar vocabulary with students.

3. Have students break into small groups and read the three journeys.

4. After reading, each group should make a list of the major beliefs of Islam, Hinduism, and Buddhism.

5. Each group should share their list with the class giving evidence from the reading for each item.

6. A class list should be compiled which will itemize the beliefs of each religion.

7. In the same work groups students should repeat the procedure and list how the religions affect daily lives of the people in Pakistan, India, and Bangladesh.

8. Students should list how the major religions of the United States affect the daily lives of people in the United States.

   Example:
   1. Christian holidays are major vacation days.
   2. Money is printed with "In God We Trust."
   3. Restaurants and schools often serve fish on Friday.
   4. Sunday is a rest day and many stores close.
   5. Mardi Gras celebration.
   6. Marriages which are conducted in churches and synogogues are legal contracts.

9. Discuss how religions can affect the daily lives of people in any country.

EVALUATION:

After completing the activities student will be able to use the information gained to fill in the chart.

A TRIP TO THE GANGES

Vijay Mehta was preparing himself for his trip to the Ganges. The head of the Mehta family had recently died. Vijay's father was only 52 when he passed on to his new life. According to Hindu tradition his soul would be reincarnated into another living being. Each life was a journey for the soul. If you led a good life, after cremation your soul would pass on to a higher life - perhaps that of a priest or scholar. If you led a life filled with bad deeds, your next life would be of a lower order - perhaps even an animal. Every living animal has a soul. It is for this reason that Hindus do not believe in farming any living creature. Many Hindus are vegetarians. The ultimate goal of each soul was to reach Nirvana - that timeless state that is without beginning or end and that is in union with Brahma (god) and life.

Today, however, Vijay's goals was to make a journey to the Ganges River and bring back some water from the sacred river. Some of the traditions of the Hindu religion were believed very strongly by his mother and grandparents. They believed in the sacred teachings as written in the Vedas. The Vedas were put together sometimes after the Aryans invaded India about 1600 B.C. The Aryans were light-skinned people who believed they were superior to the dark-skinned people who were living there. In setting up the Hindu religion, they also set up the caste system. People were born into a caste and in this class they remained during their lifetime. The highest class were the priests and scholars. They kept records of the sacred teachings in the Vedas and passed them on to future generations. They taught about the many gods that the Hindu has though Brahma is the supreme creator. Next in the caste system came the

warriors and ruler class. Then came the merchants and landowners. After which came the serfs. Finally there were the out-caster or untouchables. These people were thought to be so unclean that they were not allowed to drink from the same wells as people in higher castes. If an untouchable's shadow crossed your path, you were expected to be purified by a priest. Even though laws had been passed to give untouchables fairer treatment, many of the over 400 million Hindus still believed the old traditions, especially those who lived in villages.

Vijay had just completed his dinner - one of the two big meals he usually ate. His meal consisted of rote or rice, dal - a brown pigeon pea that grows on bushes, and vegetables. He ate in the traditional manner - with the fingers of his right hand. Vijay's wife was dressed in the white sari which indicates mourning. A sari is made of about six yards of material, one end of which, pleated, is tucked into the top of a long petticoat. The rest is draped around the body and over one shoulder. She also wore a red tika, spot of powder, on her forehead. It used to be that priests put the spot on the forehead of a bride during a marriage ceremony as part of the Vedic rite. Today, anyone can wear a tika.

Vijay wore a long loose shirt and pajama type trousers. He did not wear a dhote - about five yards of white cotton tied at the waist and draped loosely around the legs. As he took his leave, he pressed the palms of his hands together and said "Namaste."

Material for this story has been gathered from information presented in India - Now and Through Time by Cathereine Atwater Galbraith and Rama Mehta, Dodd. Mead and Company, New York 1971

MUSTAFA'S JOURNEY TO MECCA

"Salaam," said Mustafa as he touched his fingers to his forehead in the traditional Moselm way of saying hello and goodbye. Mustafa was very fortunate, indeed. There were very few men wealthy enough in Pakistan to make the journey from the port city of Karachi on the Arabian gulf to the holy city of Islam - Mecca.

Mustafa was fortunate because of his travels. Like the prophet Mohammed, who travelled through the Arab world around 600 A.D. teaching of Allah the one true god of Islam and through the Koran which contained the sacred words of the Moslem religion, Mustafa was going to Mohammed's home. Moslems had always been a people who travelled much. Moslems first brought their faith to the Indian sub-continent around 1000 A.D. Later invasions conquered much of what is today India, Pakistan, and Bangladesh. The religion of Islam is much different from the Hindu practices of most Indians. As a result, when independence came in 1947, Moslems insisted on a separate country which they called Pakistan. Some eight million people were uprooted. Moslems moved to Pakistan and Hindus to India. Even so there are more than 55 million Moslems in India that can be added to the over 100 million Moslems in Pakistan and Bangladesh. But Mustafa was not one of these refugees. He came to Pakistan from what is today Libya.

Mustafa was a wealthy importer. It was helpful to him to have friends in both Libya and Pakistan. His family was from Tripoli, hers from Karachi. Their marriage was arranged and the contract signed before they even met. In fact, they took their sacred wedding vows in separate quarters. Still Mustafa's wife was not like some Muslim women who observe purduh all their lives and do not

appear in public with men. When there was male company, however, she did not eat until after her husband and guests. They shared five meals, eating from a centrally placed dish. Only pork was forbidden according to the holy Koran. Mustafa wore an embroidered skull cap. His wife wore a burga, a white hooded cape which hides everything except her slippers and her dark eyes peering through mesh slits. Unlike the Hindu caste system, poor and wealthy prayed together in the sacred Mosques. Women were allowed too, but they could not pray aloud.

Mustafa was very religious. He was willing to die for his faith. That would have insured his place in Heaven. However, since he had become older he began to devote himself to the five Pillars of Faith of the Islamic religion. He would recite the creed of Islam "There is no god but Allah, and Mohammed is his prophet." He would pray five times a day while facing Mecca. He fasted from sunrise to sunset during the month of Ramadan. He gave alms to the poor and was titled by his church. And now he would beg in his hadj. He was about to make his pilgrimage to the holy city of Mecca. This was the fifth Pillar of Faith. Yes, Mustafa considered himself very fortunate in being able to fulfil this part of his life.

SIDDHARTHA GAUTAMA'S JOURNEY

Siddhartha Gautama was richer than most men can ever expect to become. Yet, something was wrong. After growing up with all the pleasure that wealth could bring he discovered some sad truths about life. He found out, much to his surprise, that people of the world suffer, grow old, and die. For him, life had been easy. Now that he knew about others, he could not explain this misery in the world. He had been raised on Hindu, but gradually, he began to form his own philosophy of life. After he thought things through, he became known as Buddha - or Enlightened One. His religion became known as Buddhism. He lived around 550 B.C. His religion became very popular until about 500 A.D. Today, In India, there are still about 3 million people who follow Buddha's teachings. Like Hindus they believe that souls are reincarnated into new bodies. However, Buddhists do not believe in the caste system. They believe that all men are equal, even though women in Buddhist traditions play an inferior role. Buddha's teachings were written down after his death around 483 B.C. Much of this literature which concentrates on the literal teachings of Buddha are found in Theravada Buddhism. Buddha taught that the natural condition of life is suffering. People suffered because they were selfish. People must overcome their personal wants and desires. A true Buddhist has respect for all life and wants very few worldly goods. A Buddhist seeks enlightment through meditation. They must be charitable and truthful in word and deed. They try to be aware of their personal weaknesses and to be empty of all desires and limitations. Buddhists are taught to question all authority and to worship nothing supernatural. Buddha taught that people should discipline themselves to purity of thought, word, and deed. They should avoid luxuries and respect all life including animals. Buddhists would not kill animals for food. Buddha felt only in this way could people complete their journey to the true goal of peace - Nirvana.

EVALUATION: Review the readings and use the information to complete the chart.

	HINDUISM	BUDDHISM	ISLAM
Originator	ARYANS	SIDDHARTHA GAUTAMA	MOHAMMED
Sacred Book or Writings	Vedas		Koran
Treatment of Peoples	Caste	Equality of men	Equality of men
Dietary Laws	Animals are protected - no pork		
Specific Practices	Vary	Vary	Vary
Affect on daily lives	Vary	Vary	Vary
Number in Religion	Over 400 Million	3 million	55 million in India Over 100 million in Pakistan and Bangladesh

SUBJECT AREA: Geography

ACTIVITY: Identifying India, Pakistan, and Bangladesh

GRADE LEVEL: 6-8

OBJECTIVE: Students will be able to locate and identify the countries of India, Pakistan, and Bangladesh

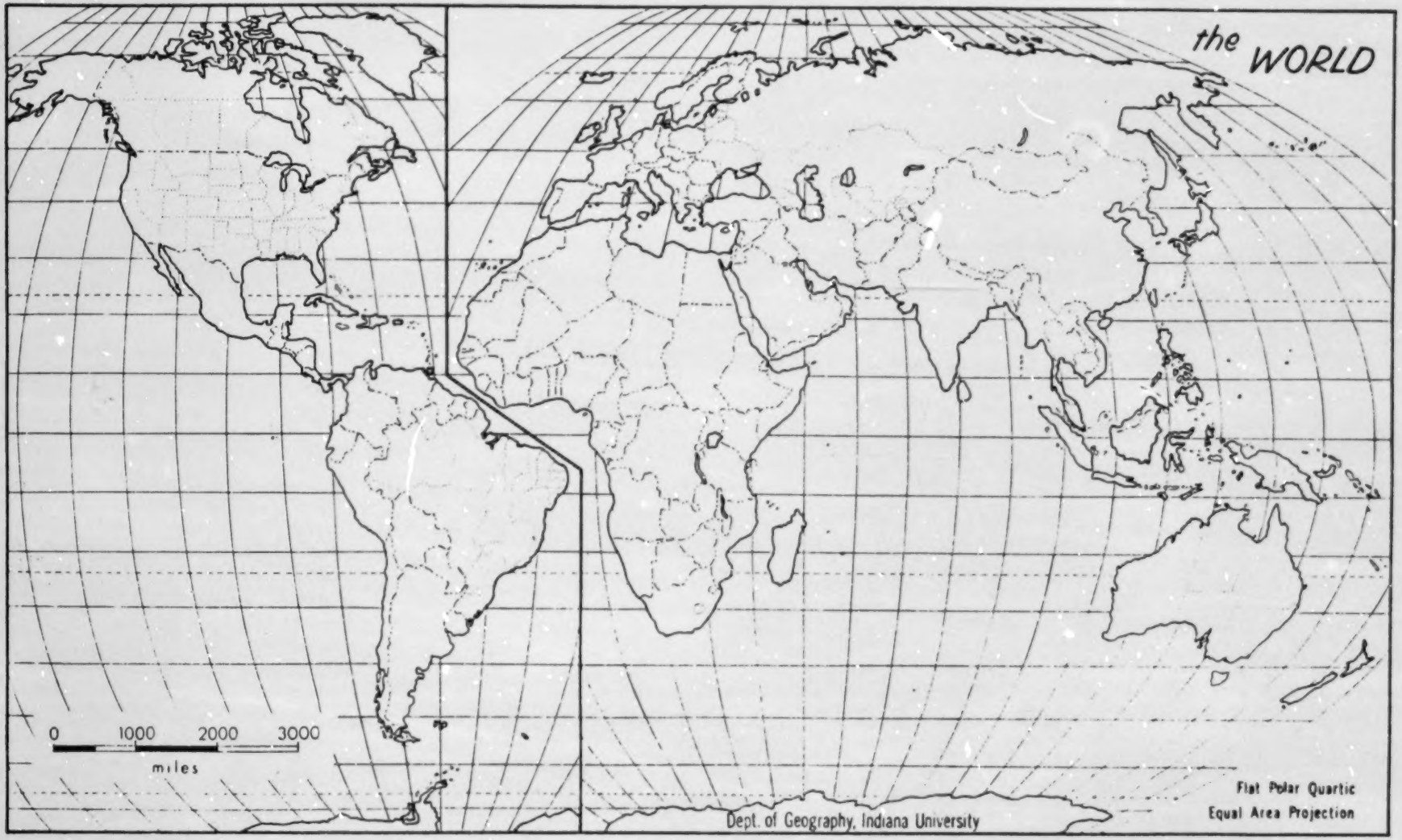
MATERIALS: world wall map, blank world maps, social studies text with world map, atlas, colored pencils or crayons

PROCEDURES:

1. Hand out blank outline map of the world.
2. Teacher will discuss and identify the 7 continents of the world.
3. Teacher will discuss and identify the oceans of the world.
4. Students will label the 7 continents and the oceans on their outline map of the world.
5. Teacher will discuss and identify South Asia on a world map.
6. Teacher will discuss and indentify India, Pakistan, and Bangladesh.
7. Students will outline South Asia on their outline map of the world.
8. Students will outline borders of India, Pakistan, and Bangladesh and label the countries.

EVALUATION:

Teacher will check to see that students have successfully completed their maps. On a blank outline of the world, students will fill in the continents, oceans, South Asia and the countries of India, Pakistan, and Bangladesh.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Dept. of Geography, Indiana University
Flat Polar Quartic
Equal Area Projection

30

31

SUBJECT AREA: Geography

ACTIVITY: Major landforms of India, Pakistan, and Bangladesh

GRADE LEVEL: 6 - 8

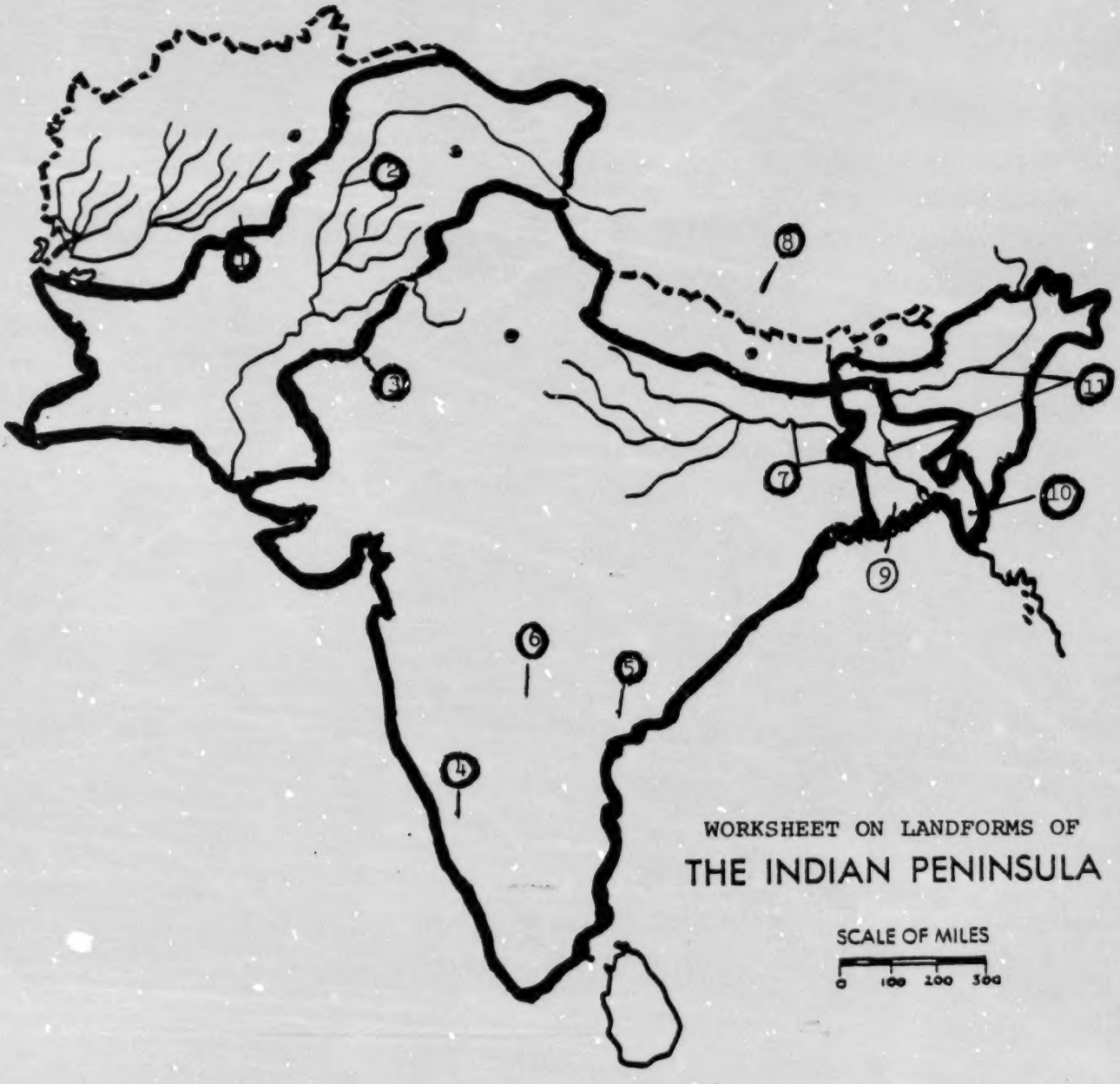
OBJECTIVE: Students will be able to locate and identify the major landforms of India, Pakistan, and Bangladesh.

PROCEDURES:

1. Teacher will hand out outline map of India, Pakistan, and Bangladesh.
2. Using wall map, teacher will locate and identify India, Pakistan, and Bangladesh and their capitals.
3. Students will label on their maps the above countries/capitals.
4. Using the wall map, teacher will locate and identify the Bay of Bengal, Arabian Sea, Indian Ocean, Sri Lanka (Ceylon).
5. Students will label on their maps the places in Procedure #4.
6. Teacher will locate and identify 10 major landforms in India, Pakistan, and Bangladesh that are numbered 1-10 on the students outline maps. Teacher will list them on the board. (See supplemental sheet for list.)
7. In the space provided below the map, students will copy the names of the 11 landforms next to the number that correctly identifies it on the map. (Example #1 - Indus River)

EVALUATION:

1. Teacher will check to see that students have filled in their outline maps and correctly.
2. Students will be give a quiz upon which they will correctly label 11 major landforms studied, plus the Bay of Bengal, Arabian Sea, Indian Ocean, and Sri Lanka (Ceylon). Quiz will be a blank outline map to be filled in correctly. (Items for quiz may be placed on board.)



WORKSHEET ON LANDFORMS OF

THE INDIAN PENINSULA

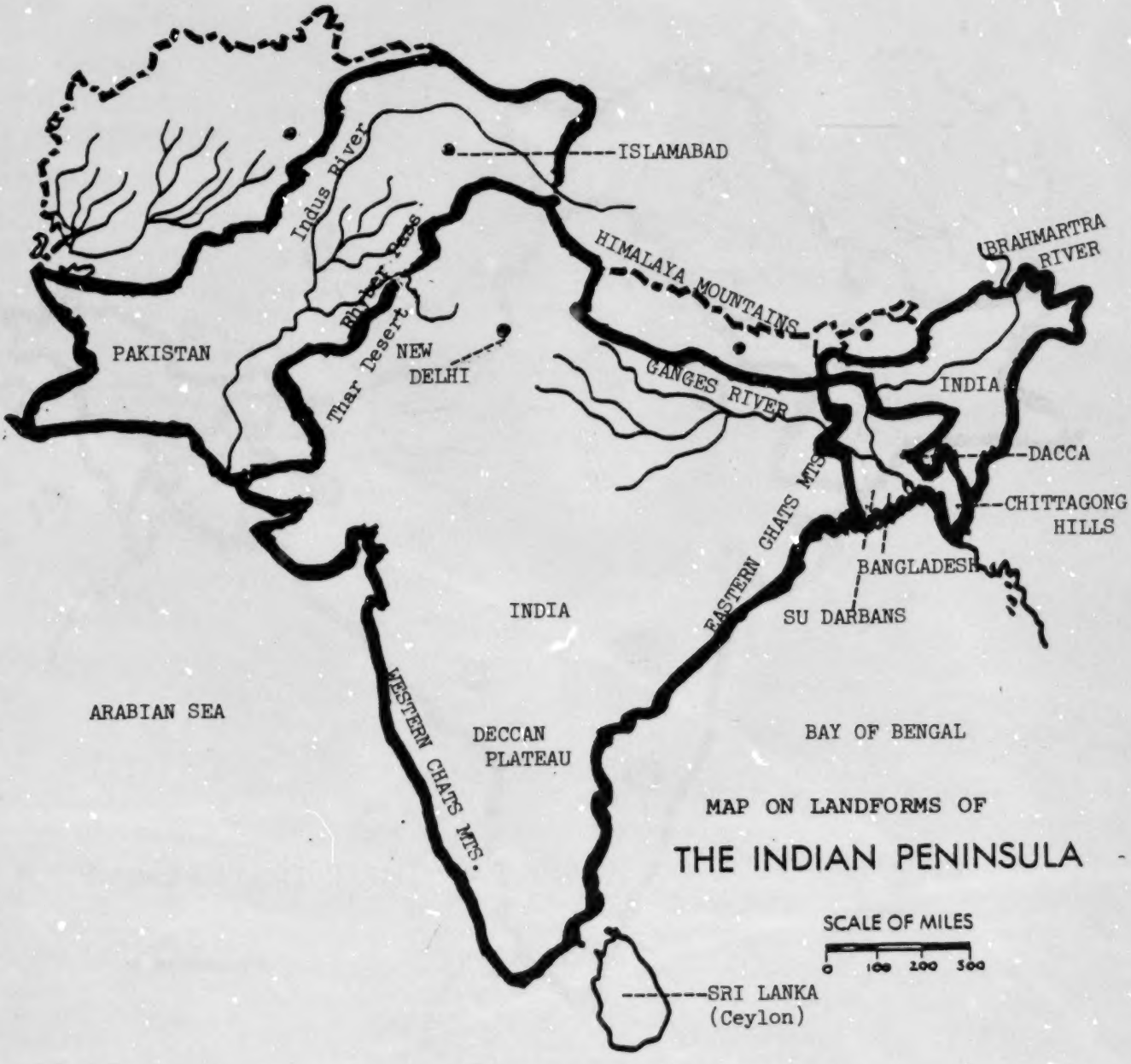
SCALE OF MILES

0 100 200 300

1. _____ 4. _____ 7. _____ 10. _____

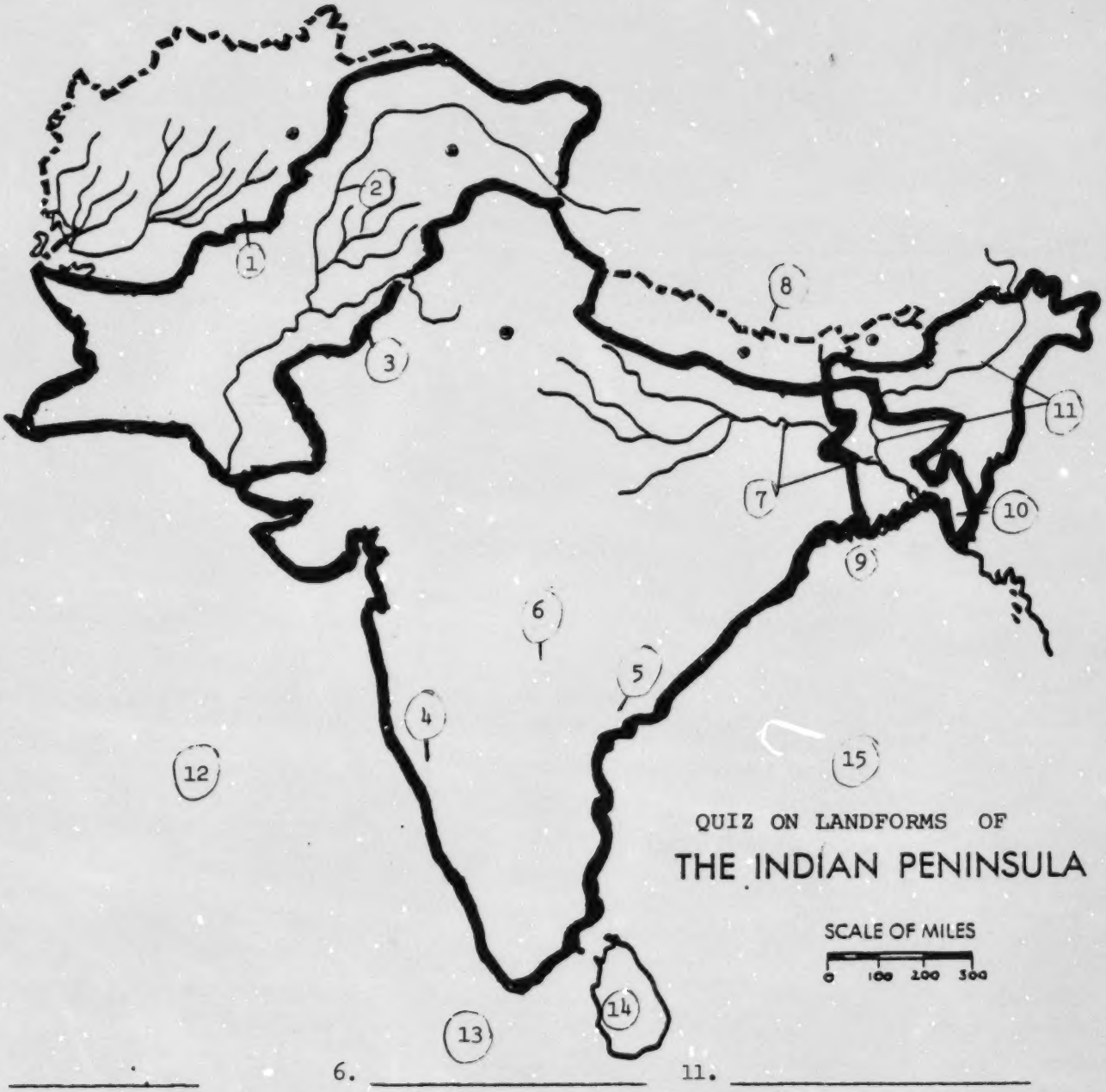
2. _____ 5. _____ 8. _____ 11. _____

3. _____ 6. _____ 9. _____



MAP ON LANDFORMS OF

THE INDIAN PENINSULA



QUIZ ON LANDFORMS OF

THE INDIAN PENINSULA

SCALE OF MILES

0 100 200 300

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____

35

SUBJECT AREA: Geography

ACTIVITY: Physical Geography of India, Pakistan, and Bangladesh

GRADE LEVEL: 6 - 8

OBJECTIVE: Students will be able to describe how the physical geography of India, Pakistan, and Bangladesh affect the population of their countries.

MATERIALS: handouts of: "Major Landforms of India," "Pakistan and Bangladesh" books and/or library materials for research on report.

PROCEDURES:

1. Teacher will distribute handout on "Major Landforms of India, Pakistan, and Bangladesh."

2. Using the above handout, teacher will review the major landforms and discuss briefly, how the physical geography of the countries affects the people. (Brief discussion only as students will write an extensive report.)

3. Students will select one landform from the report sheet and do a report on how that landform affects the people of India, Pakistan, and Bangladesh. (Example: The Importance of...) The length of the report is up to the teacher.

4. Teacher will designate day upon which reports will be due and oral presentations.

5. Teacher will select procedure for giving oral presentations. (Select a different student to give report on each of the landforms.)

6. Teacher will lead a class discussion reviewing the influences of the landforms based on the handouts as well as the presentations.

EVALUATION:

Students will be given a matching quiz on which they will match the landforms with proper descriptions.

MAJOR LANDFORMS OF INDIA, PAKISTAN, AND BANGLADESH

AND PRIMARY FEATURES

DECCAN PLATEAU: Huge plateau forming most of Southern India with highlands to the west and coastline to the east. It's rivers overflow during rainy season, but they are almost completely dry during the rest of the year, making irrigation necessary. Cotton, rice and most of India's ores come from this area.

HIMALAYAS: Mountain range in Northern India which separates India from China. The source of the Ganges, Indus and Brahmasutra Rivers are the Himalayas.

GANGES: India's sacred river. It flows southeastwards from the Himalayas. It's waters make the soil in much of India and Bangladesh fertile, especially during flooding. It is a waterway for boats. Also, it is a holy river in which Indians bathe to purify themselves and throw the ashes of loved ones.

GHATS: (Eastern and Western) Mountain ranges on east and west coasts of Southern India (The Deccan Plateau) separating most of this area from the rest of India.

CHITTAGONG HILLS: Fertile hills in Bangladesh where tropical forests yield hardwoods such as rosewood and teak.

SUNDARBANS: A swampy region in Southwest Bangladesh which is covered by mangrove trees and other tropical plants.

INDUS RIVER: River which flows from Himalaya Mountains across Pakistan and Northern India into the Arabian Sea. Much land is made fertile by the Indus and its tributaries (cotton and wheat). Also, the River is used to irrigate much of the land in Pakistan and Northern India, as well as producing hydroelectric power through dams.

RHYBER PASS: Pass through the mountains in Northwest Pakistan through which much of the trade betwen Pakistan and Afghanistan passes.

THAR: A vast desert tract separating Pakistan and India. This area is unproductive and mostly uninhabited.

BRAHMAPUTRA: River which flows from the Himalayas through Bangladesh. It is used for transportation as well as combining with the Ganges River to creat a fertile land.

TOPICS FOR REPORT

(8 Major Landforms)

DECCAN PLATEAU: Huge plateau forming most of Southern India, with highlands to the west and coastline to the east. Its rivers overflow during rainy season but they are almost completely dry during the rest of the year, making irrigation necessary. Cotton, rice, and most of India's ore comes from this area.

HIMALAYAS: Mountain range in Northern India which separates India from China. The Himalayas are the source of the Ganges, Brahmaputra and Indus River.

GANGES: India's sacred river. It flows southeastwards from the Himalayas. Its waters make the soil of much of India and Bangaldesh very fertile, especially during flooding. It is a waterway for boats. Also, it is a holy river in which Indians bathe to purify themselves and throw the ashes of loved ones.

GHATS: (Used as one report) Eastern and western mountain ranges on the eastern and western coasts of Southern/Central India, separating much of the Deccan Plateau from the rest of India.

INDUS RIVER: River which flows across Pakistan into the Arabian Sea. Much of the land in Pakistan is made fertile by the Indus and its tributaries. (Cotton and whear are important products.) Also, the river is used to irrigate much of the land as well as producing hydroelectric power.

RHYBER PASS: Mountain pass in Northwest Pakistan through which much of the trade between Pakistan and Afghanistan passes. Very important historically as place of many important battles.

BRAHMAPUTRA: River which flows from Himalayas through Bangladesh. Its used for transportation as well as combining with the Ganges River to create a very fertile plain in Bangaldesh where much is grown, including jute and rice.

Q U I Z

Matching (Match the following landforms with the correct description.)

A) BRAHMAPUTRA	D) RHYBER PASS	
B) DECCAN PLATEAU	E) HIMALAYAS	G) GHATS
C) GANGES	F) INDUS	

1. _____ Mountain range that is the source of the Ganges, Brahmaputra, and Indus River.

2. _____ Makes it possible for much of the trade between Pakistan and Afghanistan.

3. _____ India's sacred river. It is a holy river in which Indians bathe to purify themselves.

4. _____ Huge land area forming most of Southern India. Cotton, rice and most of India's ores come from this area.

5. _____ River which flows across Pakistan into Arabian Sea. Much of the land in Pakistan is made fertile by this river.

6. _____ Mountain ranges on the eastern and western coasts of Southern/ Central Asia.

7. _____ River that flows through Bangladesh combining with the Ganges to create a very fertile plain.

SUBJECT AREA: Geography

ACTIVITY: Climate of India, Pakistan, and Bangladesh

GRADE LEVEL: 6 - 8

OBJECTIVE: Students will be able to describe how the climate of India, Pakistan, and Bangladesh affect the people of those countries.

MATERIALS: handout on how the climate of India, Pakistan, and Bangladesh affect the people of those countries.

PROCEDURE:

1. Distribute handout on climates of India, Pakistan, and Bangladesh.

2. Discuss and read orally the handouts emphasizing the following points:

   a) Comparing climates of United States and India.
   b) Importance of the "Monsoon."
   c) Major reasons for flood control.
   d) The affects of climate on the countries.
   e) New vocabulary: climate, humidity, monsoon, resevoir, etc.

3. Students will write a short paper (2-3 paragraphs) comparing the climate of each of India's season with the climate of that time of year where they live.

4. Students will write a paragraph explaining why the following statement is true: "Upon the monsoon depends the very life of the Indian people."

EVALUATION:

Students will list two positive and two negative ways in which the climate affect India, Pakistan, and Bangladesh.

CLIMATE OF INDIA

In the United States, we usually speak of four seasons: spring, summer, fall, and winter. In India, there are three different seasons each year. From October to February, the weather is cool like fall in the northern part of the United States. From March through June is the hot season - hotter than summer in the United States. From July through September there is a period of heavy rainfall when temperatures remain in the eighties and nineties.

Temperature and Humidity

In December, the coldest month, the temperature in north India drops to about 50 degrees. This is not cold when compared to winters in North America. When you have little, if any, heat in the house, though, 50 degree weather can feel very cold and uncomfortable. In areas near large bodies of water, such as the Bay of Bengal and the Arabian Sea, the temperature seldom falls below 70 degrees year round. This is especially true along the coastal plains of southern India and near the Indian Ocean.

In May, the hottest month, the temperatures in north India climb to more than 100 degrees each day. Near the seas and oceans, however, the thermometer rarely goes higher than 90 degrees. In these areas along the coast, however, the humidity is very high. When the humidity is high, the air is heavy with moisture and it is almost impossible to keep from sweating. This kind of weather feels much hotter than the same degree of temperature would feel in a dry climate.

The most comfortable weather comes in October and November. During these months, there are many celebrations and school activities. The temperature and the humidity are in an agreeable balance.

Most of India's weather is not pleasant for a person who has come from a temperate-zone country, such as the United States or England. Except in a few areas at around 2,000 to 3,000 feet above sea level, Indian climate tends to be extreme. In other words, when it is hot, it is very hot. When the temperature falls below fifty, it feels very cold. When it is dry, there is not a cloud in the sky. When the rainy season comes, there are heavy showers during parts of almost every day.

THE MONSOON

Heat, cold, and humidity are little talked about in India, compared to the monsoon. Upon the monsoon depends the very life of the Indian people. From June through September, the monsoon, or wind, blows across the warm Indian Ocean and continues in a northeasterly direction over much of India. The mositure picked up from the Indian Ocean is dropped to the south of the Himalayan and connecting mountain ranges. During the monsoon season, India receives about ninety percent of its annual rainfall.

In the United States, there is no one season in which most of the rainfall comes. For example, in the New York City area, the rain and melted snow each year equal about forty inches. However, not more than four inches, nor less than two inches, usually fall in any one month. In the central part of the Ganges valley, the rainfall is also around forty inches each year. There, however, thirty-seven out of the forty inches fall during the three months of the monsoon season. Thus we can see why the monsoon is so important.

Even more striking are these record rainfalls. One city north of Bombay got forty-six inches of rain in one day. In Assam, in one year, 150 inches fell in five days running, and in one month in 1861, 366 inches fell. The greatest rainfall is on the slopes of the Himalayas, also in Assam, which is hit by more than 400 inches of rain a year. The wettest city in the United States seldom gets more than seventy inches of rain annually.

On the other hand, some parts of India - in the west and northwest - are almost completely missed by the monsoon. Here the rainfall each year is eight inches or less.

In January, there are winds which blow across India from the northeast to the southwest. These winds are sometimes called the winter monsoon. They carry very little moisture, having traveled over land, and hence bring very little rainfall.

It has happened a few times in the past hundred years that little, or no, rain has fallen between June and September. Then there were no crops to harvest, and millions died of starvation. It is no longer true that so many people would die of hunger if the monsoon failed to bring rain. Today the Indian government would be able to send food to the areas needing food most. But it is still true that the monsoon is of the greatest concern to India. This is how one Indian writer describes the monsoon.

> "Big drops of rain fall and dry up in the dust. A fragrant smell rises from the earth. Another flash of lightning and another crack of thunder like the roar of a hungry tiger. It has come! Sheets

of water, wave after wave. The people lift their faces to the clouds and let the abundance of water cover them. Schools and offices close. All work stops. Men, women, and children run madly about the streets, waving their arms and shouting, 'Ho, Ho,' - hosannas to the miracle of the monsoon."

FLOOD CONTROL

Once the rainy season comes, it stays for about three months. Often the blessing of water turns into the curse of floods. Rivers rise, overflow their banks, and wash away crops and villages. Prayers that asked for rain a few weeks back now ask for an end to the rain. The perfect solution would be for the rain to come only when it is needed and to stay away when it is not needed.

One way to control the water brought by the monsoon is to build dams. In this way, the flood waters can be held in a reservior behind a wall of earth or concrete. A reservoir is a place for storing water. The water in the rivers could then be kept within their banks. In the dry season, the gates of the dam could be opened as needed. The water from the reservoirs would flow into the rivers and into the irrigation canals where it would be of the greatest use. It would be like turning on the water tap in your home. When you are thirsty and want a drink, you turn on the tap. When you are not thirsty, you keep the water tap turned off so that the water will be there when you want it.

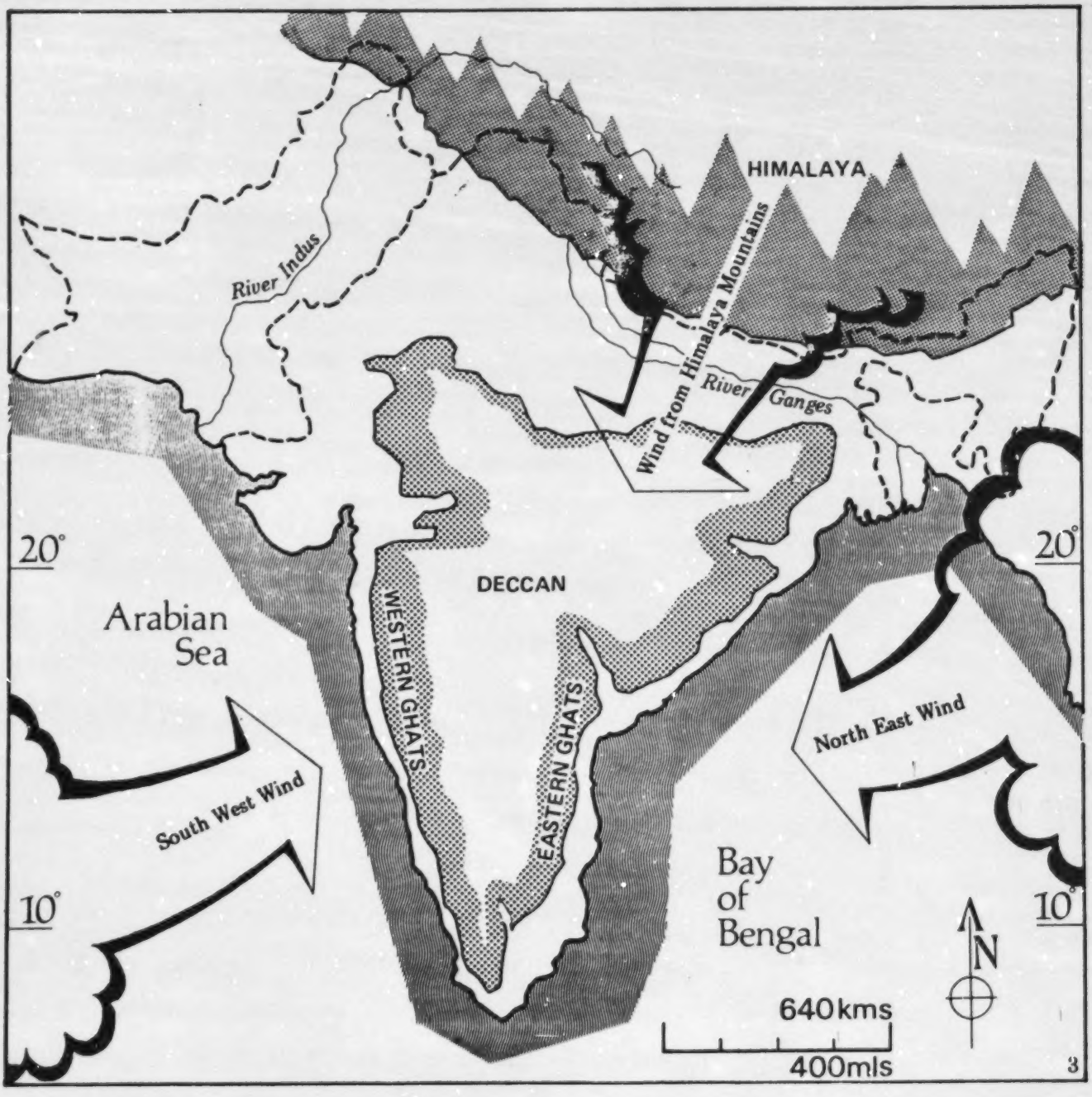
Dams not only help to control the flow of water during the rainy and the dry seasons. They also help to provide water power for producing electricity. For these reasons, the Indian government has been building many dams all over India.

Little by little, we are adding to our stock of knowledge about India. India, like the United States, has its high mountain ranges and great river valleys. But there is nothing in American experience to compare with India's weather, particularly the monsoon. Climate is so much a part of a person's life that he sometimes does not realize how much it affects how he thinks, how he lives, and how much energy he has. Do you plan the same kinds of activities on a hot summer's day that you plan on a cool fall day How would it change your way of life if, half

of the year, the temperature was more than 90 degrees where you lived?

India's geography and climate have greatly influenced the ways in which the Indian people have lived. Until recently, they have felt tiny and helpless compared to things in nature such as the Himalayas and the monsoon.

Direction of the Monsoon Winds



BANGLADESH

Bangladesh is very warm and humid throughout most of the year, receiving more than 80" of rain annually in much of the country. During the rainy season the monsoon brings torrents of rain. The people need this rain. The rivers flood the land and naturally fertilize and irrigate the fields. This makes the soil perfect for rice and jute as well as other crops. Rice is grown on 85% of the cultivated land and jute is the most important crop for cash income.

The large quantities of rain can be bad as well as helpful. If the rain is too severe it can wash away crops and destroy villages. Because of this, many villages are built on small hills. The houses are often built of thick bamboo mats and the roof is thatched with layers of coconut leaves which make an excellent waterproof covering against the rains. Some other houses are put on stilts so the water will flow under the house.

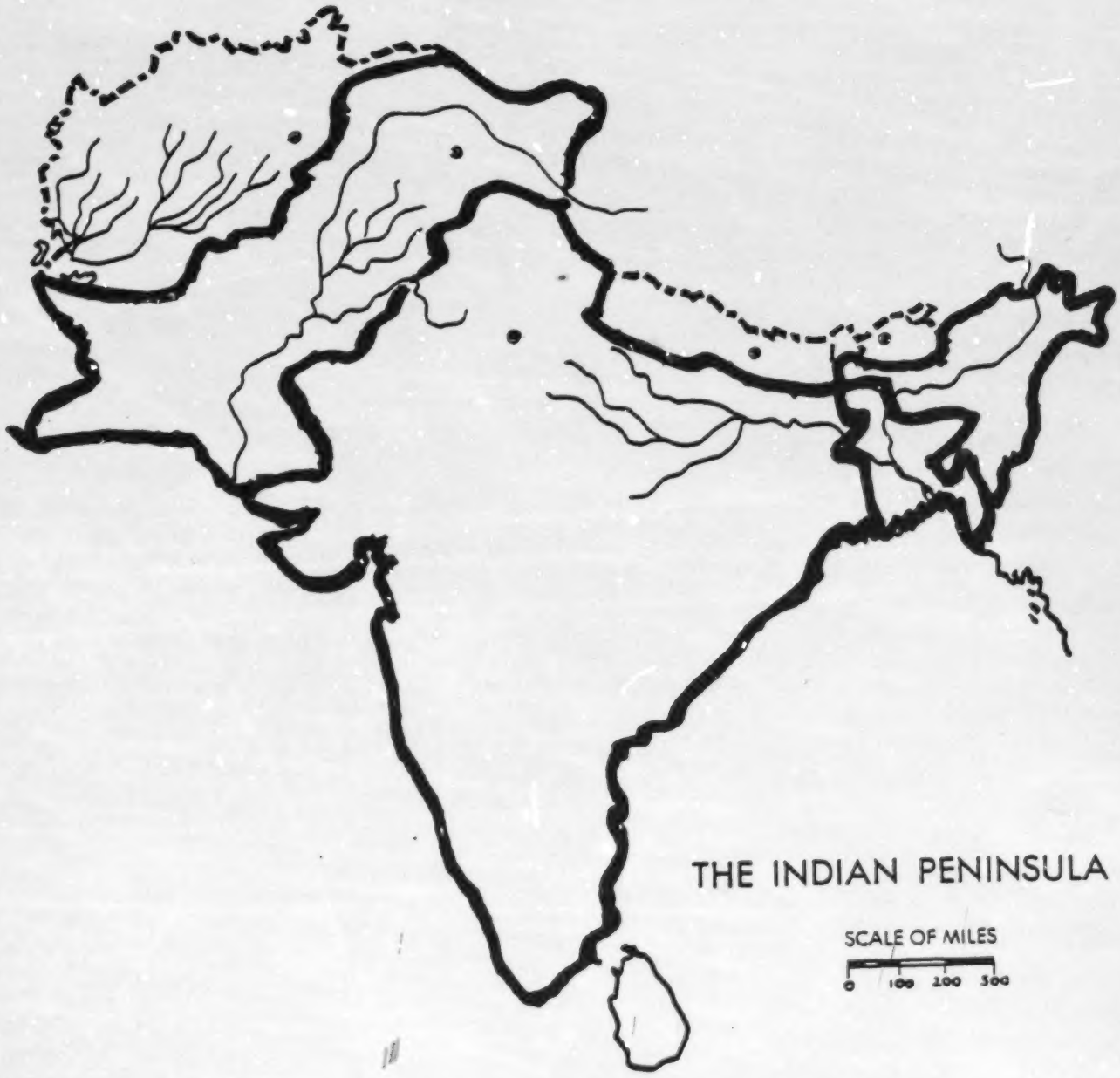
The large amount of water in the rivers make water transportation quite simple and used quite often.

PAKISTAN

Pakistan has a very dry climate. Totally, about 10" of rain falls annually and mostly during the monsoon or rainy season, from July to September. Overlapping this monsoon season is the hot season. This heat melts the snow and ice of the Himalayas causing much water to run into the Indus River at the same time as the rains fall. All this happens at the same time each year giving almost too much water to Pakistan for 3-4 months and not enough during the rest of the year. Were it not for the Indus River, Pakistan would be mostly desert where no one could live. Therefore, irrigation is a "must" for almost all agri-

culture.

It is during the rainy season that the flooding Indus deposits reach soil which is eventually used for cotton, wheat and sugar cane. Because of the flooding Indus, most of the villages are a mile or 2 away from the river and built wherever a hill is. Also, dams must be built to help control and make use of the water.



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SUBJECT AREA: Social Studies

ACTIVITY: Independence Movement in India, Pakistan, Bangladesh, and the U.S.

GRADE LEVEL: 6 - 8

OBJECTIVES:

1. Students will summarize the methods employed by Americans to achieve independence.

2. Students will summarize the methods used by Ghandi to win independence for India.

3. Students will contrast the non-violent independence movement in India with the American Revolution and the formation of Bangladesh.

4. Students will identify religious differences as the major reason for the creation of Pakistan.

5. Students will identify the reasons for the creation of Bangladesh.

MATERIALS: American History text (Let Freedom Ring) chapter 8 - pages 133-157, handouts (India, Now and Through Time, Bangladesh becomes a Nation), paper, pencils, encyclopedias, biographies

PROCEDURES:

1. Use the classroom text to discuss the move toward independence in the United States. Emphasize that:

    1. american colonists protested British taxes and policies,
    2. boycotted British good, and
    3. finally declared independence, and
    4. fought a military war for several years. Leaders of the American Revolution should be identified (Washington, John Adams, Sam Adams, Paul Revere, Thomas Jefferson, Benjamin Franklin, etc.) Students should write reports on these key figures and give them orally. In class discussion, it should be brought out that these were generally men of position, wealth, and influence.

2. Pass out the handout India Now and Through Time. The teacher should note that India had a "Boston Massacre" at Jallianwala Bagh in 1919. Thousands of people gathered for a public meeting. The officer in charge of the British army, General Dyer, ordered his soldiers to fire on the crowd. the exits were blocked so that there was no escape. Several hundred Indians died and many others were wounded. Elsewhere in Amritsar, British officers ordered all Indians on a certain street to crawl on their bellies. All of this occurred because the Indians were protesting for Home Rule. The news of brutalities, like Paul Rever's ride, roused the whole country. Read the handout on Ghandi. Identify these terms either from context or dictionaries.

    dhoti, satyagraha, massacre, boycott, fasting, khadi, charka

Students should then answer these questions:

1. Was Ghandi wealthy? What was his lifestyle like?

2. What did Ghandi's theory of Satyagraha say one should do when a law was wrong?

3. How did people in India react to the massacre at Jallianwala Bagh?

4. The Americans protested a tax on tea. What tax did the Indians protest? How did they show their displeasure with the tax? What happened to many of the protestors?

5. Why did Ghandi fast?

6. Why did people wear khadi?

7. Who was Mohammed Ali Jennah? What did he want for the Muslims? How did the British resolve the conflict between the Hindus and the Muslims? What difficulties were caused by the creation of Pakistan?

3. Read the story "Bangladesh Becomes a Nation," and complete the matching exercise.

EVALUATION:

Based on the readings, fill-in the blanks with "A" if the statement applies to the American Revolution; "I" if it applies to the Indian Independence Movement. "P" if it applies to Pakistan; and "B" if it applies to Bangladesh.

I This country (or countries) used non-violent means as part of its tactic to gain independence.

P-B This country (or countries) have people who are mostly of the Muslim religion.

A This country (or countries) fought a war that lasted several years.

B This country (or countries) was founded in 1971.

A-I This country's (or countries) independence movement is noted for protesting a tax on a food substance.

B Events leading to the independence of this country (or countries) was affected by a monsoon and a cyclone.

A-I This country (or countries) boycotted British goods.

A-B-P-I Many people died before independence was achieved.

Mohandas Karamchand Gandhi in the next quarter century won freedom for the people of India. He was known as the Mahatma, which means "the Great Soul."

You may have seen pictures of Gandhi which show this little man dressed only in a piece of cotton cloth and sandals, holding a walking stick or sitting by a spinning wheel. Gandhi chose to live simply, sharing the life of the poor. He wore just the dhoti because that was all the clothing that most Indians could afford.

Gandhi was not born poor. His father was the diwan (chief executive) of an Indian state. He sent his son to England to study law. Gandhi then went to South Africa on a case, but when he saw the terrible injustices being done to dark-skinned people by the European settlers, he stayed for twenty years to defend them and to try to improve their lot. While there, he developed a new method of opposition, which he called *satyagraha*, or insistence on truth. Violence could not and should not be met by violence, but by passive resistance. If a law was wrong, you should disobey it, even though you would have to take the consequences.

In 1915, Gandhi returned to India. After the massacre at Jallianwala Bagh, he plunched into action, and started a campaign of nonviolent noncooperation designed to bring the British administration to a standstill. Men, women and children all over India joined him. They gave up their jobs, boycotted legislatures and courts, left government schools and colleges, again refused to buy British goods and, in spite of police beatings and arrests, defied laws that they believed to be wrong. One such law was the tax on salt. Gandhi believed it was wrong to tax salt which even the poorest people needed to use. In 1930, after notifying the viceroy, he and seventy-eight chosen followers marched twenty-four

days to a beach where he made salt from sea water to show that the poor could make their own salt without paying a tax. Thousands did likewise. There were not enough jails for all who so disobeyed.

Gandhi had another means of protest. He would go on fast, and the British, knowing how powerful his influence was, would not dare to let him die. He fasted also to influence his own people. To be free, he saw that Indians would have to change some of their ways, too, especially the discrimination of the caste system. He once fasted for three weeks until he was assured that the Untouchables, those he called Children of God, would get better treatment. Rioting between Hindus and Muslims distressed him and he went on fast many times to make them stop.

Gandhi had the strong support of the masses of the people because he went to the villages where most Indians live and involved them in the struggle for freedom. He took up spinning cotton thread and weaving the rough homespun cloth called *Khadi* that Indians could wear instead of spending money on fabrics from abroad, and he encouraged cottage industries to supply all domestic needs. The spinning wheel, called a *charka*, is on the national flag.

Some of the well-to-do Indian nationalist leaders in the towns did not find it easy at first to follow Gandhi's example of such extremely simple living. Among them was his great friend, Motilal Nehru, father of Prime Minister Jawaharlal Nehru and grandfather of Prime Minister Indira Gandhi. (Mrs. Gandhi is Jawalharlal Nehru's daughter. She married Feroze Gandhi, not related to the Mahatma.) Motilal had in many respects admired the British and had enjoyed a comfortable living under their administration. He had been a leader of the Indian National Congress from the beginning, hoping reform could be accomplished with the collaboration of the British. But when Gandhi was thrown into prison, Motilal and all his family made a bonfire of the handsome foreign clothes, and changed to *khadi*. They also spent months, even years, in jail. So did many other leaders,

especially during World War II. Indeed, when the government of free India was finally formed, it was almost a club of those who had been in prison.

During World War II, a "Quit India" movement swept the country and the British knew they would have to yield. But there was the terrible problem of the growing friction between the Muslim and Hindu sections of the population. The Muslims numbered over ninety million or nearly one quarter of the people of India and were the majority in five provinces, including two of the largest, the Punjab and Bengal. The Muslim League was led by Mohammed Ali Jinnah, a lawyer who had been prominent in the Congress Party before Gandhi. Jinnah did not want a minority position in a national state but, instead, a separate homeland for the Muslims. Gandhi and the Congress wanted a united India with freedom for all religions. Jinnah prevailed. In 1947, the British transferred the power to two independent countries, still nominally within the British Commonwealth. The largest area of Pakistan is to the west in the Punjab and Sind. But east Bengal between Calcutta and Assam, much more densely populated, also was made part of Pakistan. Most of India lies between.

The transfer of power did not occur without bitter fighting between Hindus and Muslims. As Muslims fled to Pakistan and Hindus to India, millions were killed on both sides. And so, although India had finally become independent, it was not the nonviolent or the united India that Gandhi had dreamed of. While the country was celebrating with fireworks and dancing, he was helping the victoms of the rioting between Hindus and Muslims. When riots broke out in Delhi against the Muslims, Gandhi went on another fast to make both sides stop. Gandhi's persistent efforts to protect minorities, especially the Muslims, angered a few fanatic Hindus. At a prayer meeting in a garden in New Delhi, on January 30, 1948, Gandhi (Bapu or father he was lovingly called by his people) was shot. Prime Minister Nehru said then: "A light has gone out of our lives and there is darkness everywhere. And yet I am wrong for the light that shone..was no ordinary

light. It will illuminate this country for many years, and a thousand years later it will be seen and it will give solace to innumerable hearts. For that light represented something more than the immediate present; it represented the living truth, the eternal truth, reminding us of the right path...taking this ancient country to freedom."

*India Now and Through Time, Catherine Atwater Galbraith and Rama Mehta, Dodd, Mead and Company 1971

BANGLADESH BECOMES A NATION

In 1947 when Pakistan was created, it was divided into two separate geographic areas. West Pakistan was larger in area, but smaller in terms of population. Over the years political and economic control was dominated by the West. While both parts of what was then Pakistan were of the Islamic religion, they had very little else in common. The East was very poor, and the people felt as if they were under-represented in the government. The major political parties were fighting for control of the country. The only thing that was keeping the country together was the threat of an invasion from India.

In March 1969, a professional soldier, Yahya Khan, took control of Pakistan, uniting dissident groups against a common threat. Khan believed in using force to solve political problems. However, he did allow free elections to be scheduled in the hopes of bringing the East and West closer together. Mujibar Rahman was the leader of East Pakistan. Since the East had a greater population, he knew that free elections with a one man one vote concept would mean a power shift to the East. The leaders of the West, of course, wanted to keep control of the government. Zulfikar Ali Bhutto was the leader in West Pakistan. Bhutto and Rahman could not get along. The election were scheduled for October, but the monsoon season caused great damage in East Pakistan. One half of the country was left under water. Many thousands of people were left homeless. Khan delayed the election until December, but some people in East Pakistan felt he was just trying to find an excuse not to hold the elections. Meanwhile between October and December, while the people of East Pakistan were cleaning up after the monsoon, a terrible storm hit. A twenty-five foot high tidal wave caused a great deal of death and destruction. Estimates range that between 190,000 and 500,000 people were killed. Aid to the damaged area became a cause for political problems. There was much corruption. People in the East became increasingly angry.

Finally, the elections were held. Rahman of East Pakistan was named Prime Minister. Because Rahman did not trust the West, he wanted East Pakistan to have control of its own area. He wanted a constitution that had a weak central government. Khan and Bhutto wanted a unified country with a constitution that was made by all the parties. Rahman wanted his party to have control of the making of the constitution. Yahya Khan declared martial law would continue and that the Constitutional Covention would be suspended because he would not allow one party to control it. Violence and rioting broke out in East Pakistan. The people shouted Joi Bangla - Victory to Bengal. They were demanding independence.

Khan ordered the Pakistani army to come in. Many people were killed. especially those who were suspected of being leaders of the East Pakistan rebellion and Hindus. A rebel guerilla group called the Mukti Bahini fought back killing many West Pakistans. Other countries got involved in the rebellion. The United States and China supported the established government of Pakistan. The Soviet Union and India supported the rebels.

It was said that 300,000 people were slaughtered by the West Pakistan army. Between 10 and 12 million people were estimated to have fled over the Indian border from East Pakistan seeking refuge. Finally the Indian army became militarily involved. They drew the attention of the Pakistani army on the West and and invaded East Pakistan. They easily defeated the West Pakistani army, and they surrendered in December of 1971. The new country of Bangladesh came into being.

Based on factual information found in Pakistan, Land Of Mystery, tragedy, and Courage by I.G. Edmonds Holt - Rinehart 1975.

Government of India photos

GANDHI, (GAHN dee), MOHANDAS KARAMCHAND (1869-1948), is honored by the people of India as the father of their nation. He helped free India from British control by a unique method of nonviolent resistance. He also promoted economic and social reforms. Gandhi was slight in build, but had limitless physical and moral strength. He was assassinated by an Indian who feared his program of tolerance for all creeds and religions.

Gandhi's Beliefs. The people called Gandhi the Mahatma (Great Soul). His life was guided by a search for truth. He believed that truth could be known only through tolerance and concern for his fellow man, and that finding a truthful way to solutions required constant testing. He called his autobiography My Experiments with Truth. Gandhi overcame fear in himself and taught others to master fear. He believed in nonviolence, but also held that violence is better than cowardice. He lived a simple life and thought it was wrong to kill animals for food or to use their hides.

Gandhi developed a method of direct social action, based upon principals of courage, nonviolence, and truth, which he called satyagraha. In this method, the way a person behaves is more important than what he achieves. Satyagraha was used to fight for India's independence and to bring about social change.

Gandhi's Early Life. Gandhi was born on Oct. 2, 1869, in Porbandar, India. His parents belonged to the Vaisya (merchant) caste of Hindus (see Caste). Young Gandhi was a shy, serious boy. When he was 13 years old, he married a girl the same age. Their parents had arranged the marriage according to custom. The Gandhis had four children.

Gandhi studied law in London. He returned to India in 1891 to practice law, but he met with little success.

In 1893, Gandhi went to South Africa to do some legal work. South Africa was then under British control. Almost immediately he was abused because he was an Indian who claimed his rights as a British subject. He saw that other Indians also suffered from discrimination. His law assignment was for one year, but he stayed in South Africa for 21 years to work for Indian rights.

Gandhi began to experiment with his new method of nonviolent action. He led many campaigns for Indian rights in South Africa and edited a weekly newspaper, Indian Opinion. As part of satyagraha, he promoted many civil disobedience campaigns and organized a strike among Indian miners. He was arrested many times by the British, but his efforts brought important reforms. Gandhi also worked for the British when he felt justice was on their side. He was decorated by them for his work in both the Boer War (1899-1902) and the Zulu Rebellion (1906).

Gandhi's Independence Campaigns. In 1915, Gandhi returned to India. Within five years, he became the leader of the Indian nationalist movement.

In 1919, the British colonial government introduced the Rowlatt bills to make it unlawful to organize opposition to the government. Gandhi led a satyagraha campaign that succeeded in preventing passage of one of these bills. The other was never enforced. Gandhi called off the campaign when riots broke out. He then fasted to impress the people with the need to be nonviolent. His belief that how one behaves will determine the results was demonstrated by the Amritsar Massacre of April 13, 1919. A British general ordered his men to fire on an unarmed crowd, and almost 400 Indians were killed. This made Gandhi even more determined to develop satyagraha and to fight for independence from British rule in nonviolence ways.

Gandhi began a program of hand spinning and weaving about 1920. He believed the program helped the fight for independence in three ways: (1) it aided economic freedom by making India self-sufficient in cloth, (2) it promoted social freedom through the dignity of labor, (3) it advanced political freedom by challenging the British textile industry and by preparing Indians for self-government.

In 1930, Gandhi led hundreds of followers on a 200 mile (320-kilometer) march to the sea, where they made salt from seawater. This was a protect against the Salt Acts, which made it a crime to possess salt not bought from the government. During World War II, Gandhi continued his struggle for India's freedom throught nonviolent disobedience to British rule. He was jailed for the last time in 1942. Altogether, he spent seven years in prison for political activity. He believed that it is honorable to go to jail for a good cause.

Freedom and Death. Great Britain granted India freedom in 1947. But the partition of India into the two nations of India and Pakistan grieved Gandhi. He was saddened also by the violent rioting between Hindus and Muslims which accompanied the partition. He had worked for a united country, and had urged that Hindus and Muslims should live together in peace.

On Jan. 13, 1948, at the age of 78, Gandhi began his last fast. His purpose was to end the bloodshed among Hindu, Muslim, and other groups. On January 18, their leaders pledged to stop fighting and Gandhi broke his fast. Twelve days later, in New Delhi, while on his way to a prayer meeting, Gandi was assassinated. A high-ranking Brahman, who feared Gandhi's program of tolerance for all creeds and religious, shot him three times.

Gandhi's political heir, Jawaharlal Nehra, and his political party, the Indian National Congress, directed the government of independent India.

Gandhi demonstrating the spinning wheel

MATCH THESE PEOPLE AND TERMS WITH THEIR DEFINITIONS:

1) Mujibar Rahman
2) Yahya Khan
3) Zulfikar Ali Bhutto
4) Mukti Bahini
5) Joi Bangla
6) monsoon
7) Constitution
8) rebellion

A) military leader of Pakistan
B) heavy wind and rain storms
C) laws written to set up the political structures of a country
D) leader of West Pakistan
E) Victory to Bengal
F) an often violent means of changing government
G) guerilla group in East Pakistan
H) leader of East Pakistan

SUBJECT AREA: Social Studies

ACTIVITY: India's History

GRADE LEVEL: 6-8

OBJECTIVE: Students will be able to construct a time line of significant periods in the history of the Indian sub-continent.

MATERIALS: Handouts, encyclopedia

PROCEDURE:

1. Emphasize that India is one of the oldest civilizations in the world.

2. Have students use the library to find out when the Egyptian, Chinese, Indian, Greek and Roman civilizations first flourished and compare the dates in a class discussion.

3. Draw a time line on the board mark each civilization's beginning.

4. Using encyclopedias students should find information on each of the following periods of India's history.

    1. Vedic Age 2500-500 B.C.
    2. Mauryan Empire 350-210 B.C.
    3. Gupta Empire 310 A.D.-500 A.D.
    4. Mughal Empire 1500-1720 A.D.
    5. Modern Age 1800-present

5. Remind students that Bangladish and Pakistan didn't become nations until 1971 and 1947 respectively. The ancient history of this area will all be found under India.

Use the following guestions as a guide to library research:

1. Describe why the Vedic Age was important to the development of the Hindu religion and the Caste system; as well as Buddhism and Jinism?

2. During the Gupta Empire scientific and mathematic discoveries were made that were important to humanity; what ones are they?

3. How did Buddhism expand during the Mauryan Empire?
Note That: Chandragupta Maicrya founded the first great Indian Empire.

4. What was the great architectual accomplishment of the Mughal Empire? Babur was the founder of the Mughal dynasty, what were his accomplishments?

5. The Modern Age is highlighted by the independence of

India, Pakistan and Bangladesh. When and how was independence achieved.

Teacher should emphasize that the history of India is not a parade of powerful empires. An empire such as the Gupta may gain power flourish and lose power all within two hundred years. After which no single ruler surfaced to put together an empire; so the people would live under the control of many petty princes or under the domination of a foreign power for many centuries.

India's major characteristic is that it absorbed in tact each new group. The nation is one of conclaves rather than a tapestry mixing many diverse peoples.

Evaluation

After completing their research students should construct a time line which will show the significant periods in the history of India.

IMPORTANT DATES IN INDIAN & PAKISTAN HISTORY

B.C.	
30,000,000	Rising of the Himalaya Mounts creates Indus River.
3,000	Probably beginning of Mohenjo-Duro civilization.
1,500	Invasion of Aryans and distruction of Mohenjo-Duro.
327	Alexander The Great invades the Punjab.
200	Greeks reinvade the Punjab.
A.D. 500	Buddhism begins to lose influence in India.
710	Arabs invade Sind and first introduce Islam in Pakistan.
1100-1200	Moslem Turks take over N. India.
1519	Babur the Tiger establishes Mogul Empire in India.
1599	Queen Elizabeth I of England gives charter to East India Company.
1757	Battle of Plassey begins East India Company's conquest of India.
1849	Punjab annexed by British to complete conquest of Indian subcontinent.
1906	Moslem League formed.
1940	Jinnah calls for separate Moslem nation in India.
1947	British leave India. Pakistan formed.
1965	Indo-Pakistan War.
1971	Civil War between East and West Pakistan, new nation of Bangladish is formed.